

The Saturday Evening Post

Whole No. 183

Vol. III.—No. 37.

PHILADELPHIA, SEPTEMBER 11, 1824.

Published by ATKINSON & ALEXANDER, No. 53 MARKET STREET, three doors below Second street, at \$2 per annum, payable half yearly in advance; or \$3 if not paid during the year.—ADVERTISEMENTS inserted at the customary price.



ORIGINAL POETRY.

LA FAYETTE.

Let the boom of every kind patriot glow,
And the glory of triumph and honor bestow,
On him, who in war did a Nation defend,
America's champion, her hero, and friend.
Our hearts to his shall with grateful bow;
We'll breathe the bright laurels of fame for his brow;
We'll weave the bright laurels of fame for his brow;
O'er the name of our Chief—La Fayette the brave!

We will hail to our shores with patriot pride,
The warrior who fought by Washington's side;
Long shall his name resound with applause,
Who firmly defended Liberty's cause.
Three welcome that Sage—ever welcome thou! to be
To the land of Columbia, the land of the Free;
And long shall the banner of Liberty wave
O'er the name of our Chief—La Fayette the brave!

TO MISS S. F.

Lady! here's a wreath for thee,
Friendship's green buds gem it,
Oh, lady! take this wreath from me,
Though all brides cherish it,
Life's transient flowers will perish
Before the wintry wind,
But friendship's wreath, oh! cherish
For ever, in thy mind!

Oh lady! there is healing
Along thy virgin cheek,
That heavenly glow of feeling
Friendship alone can speak—
Though silent the expression,
What language could unfold
So well the heart's impression,
As by that look is told.

Life's pleasures all shall vanish,
And leave no trace behind,
But friendship's love shall linger
Through youth's career and age—
Engraved by memory's finger
Upon its lasting page.

And when thy years are shaded
By time's corroding power,
Still, in my heart, unfaded,
Will live that blissful hour,
When first I knew the feeling
Friendship alone can speak,
And saw it likewise stealing
Along thy cherub cheek.

TO W.

Why touch thy lyre in notes so wild?
Much seems to tell the tender strain,
Of joys that once around thee mild,
When gay delights of peace were thine.

And have those halcyon moments fled,
Those hours to thy remembrance dear?
Hath sorrow o'er thy bosom shed
A gloom, without a hope to cheer?

Ah! why would dark misfortune lower
To cloud with care thy mainly brow?
And will no kind assuasive power
Sweet hours of bliss again bestow?

Could sympathy, with gentle hand,
Ally those pains that wound thy breast,
Or through thy joy's and command,
Thy sorrows soon would be repressed.

No more should storms of fate descend
To quell thy passing hours of rest—
If joy could but power extend
To make thy heart supremely blest.

ELLEN.

TO MISS M. C. S., OF DARBY.

And do we hail again health's bright return,
To cheer the hearts that lately were so sad:
O yes, no longer fish fresh new born,
To hearts that love them, frequent pains to add.

When late I gazed upon thee, and thy cheek
Had given the lily the sweet rose's place,
My tongue would vainly try my grief to speak,
Thou' still were seen each former charm and grace.

Yet, no, ah! no! that eye its wonted fire
Retain'd not—but ne'er fled the living beam,
For there was full sufficient to admire,
To fix attention, and to gain esteem.

Just so, the dying verdure of the year,
Though drooping, cheerless, still we love to view,
Its fading beauties e'en may call a tear,
Yet ne'er tell thee such beauties round us three.

For you, dear girl, long may you live beloved,
In health, in virtue, and in happiness—
In every moment of your life improve'd,
May every moment thus your life express.

Then, when you're call'd to gaze upon your tomb,
No sigh at parting shall your bosom heave,
But smiling, welcome this your final doom,
And sink regretted to your home, the grave.

ALPHONSO.

TO MISS JANE G. K.

Dear Girl! thy heart return
Drives sorrow from my breast;
No longer will I mourn
By griefs dire and oppress'd.

Thy smiles were light
Dispel each lingering care;
And gloomy, cheerless night,
With thee, seems passing fair.

No more in pensive lay,
My woes will I recount;
But, happy still and gay,
We'll drink from pleasure's fountain.

Then, welcome, welcome home,
No longer will I mourn;
Should care or sorrow come,
I'll think of thy return.

Each transient grief shall fly
At the delightful thought,
And gazing on thine eye,
My hours with pleasure fraught.

I'll quaff the cup of joy,
I'll taste the bread of ease;
And bliss without alloy
Shall crown my life with peace.

GANEM.

ADAM'S SLEEP.

He laid him down and slept—and from his side
A woman in her magic slumber rose;
And when she awoke, she called that woman "Lily,"
And his first wife became his first love.

FOR THE SATURDAY EVENING POST.

Selections from the Ancient Writers.

* Some foreign writers—some our own despots;
The ancient only are the modern prize.

ALCANT, the daughter of Neptune, the wife of
Ays, who, upon hearing of her husband's
death at sea, cast herself into it, and was
changed into a bird, called a kingfisher.

BRIAREUS, the son of Titan and Terra, a huge
giant, called Agzon. The poets feign him
to have had a hundred arms and fifty heads.

CURTUS, a noble Roman, who gave his life for
his country, under the following remarkable
and peculiar circumstance:—The earth be-
ing sunk with a wide gap in the middle of
the Forum, and it being reported that it could
not be filled up unless some prince was put
into it, Curtius mounted his horse and rode
into it.

DIOSCORUS, a Cynic Philosopher, scholar to Anti-
sthenes. He had no food but such as was
given him daily, whence he was called a beggar.
He lived in a tub, which he turned the
open side to the sun in the winter, and on the
contrary in the summer, and changed his
dwelling when he pleased.

EUCHENUS, an ancient historian of Sicily, who
wrote the stories of the Heathen Gods, and
also of the Egyptian Pyramids, and was noted
as an Atheist.

FEBRUS, a feast of atonement for twelve days to-
gether, in the month of February, which
thence received its name.

GALANTUS, the handmaid of Alemens, who, for
deceiving Juno, was changed into a weasel.

HYDRA, a Water Serpent, with fifty heads, de-
stroyed by Hercules, in the Lake of Lerna.

JO, the daughter of the river Inachus, whom Juno-
ter, like to be surprised in his amours by
the coming of Juno, transformed into a heifer.
(See the rest of her story in Ovid's Met.)

JULIANUS, called Apostate by the Christians, whom
he deserted and persecuted.

LEONIDAS, King of Sparta, who, with 400 men de-
fended the Straits of Thermopylae against
1,000,000 Greeks, led by Xerxes, encourag-
ing his men by telling them that they should
sup with those in *Hades*.

MERENTIUS, a Prince of the Tyrrhenians, who as-
sisted Turnus against Aeneas—a contemner
of the Gods, and a very cruel man, who used
to tie the living to the dead, that the stench
of the dead might kill the living.—(Virg.)

NEMESIS, the daughter of Jupiter and Necessitas,
and Distributer of Rewards and Punishments,
but chiefly the latter. She is said to be most
angry with vain boasters.

ORODES, a King of Parthia, who poured down
molten gold into the throat of the Roman
Crassus.

POLEMAN, an Athenian, of a loose and intemperate
life, who, staggering through the street, was
attracted by the voice of Xenocrates, and
hearing him discourse of temperance and
modesty, reformed his life, and became that
philosopher's scholar, and finally succeeded him
in his school.

SOCRATES, the son of Sophroniscus, a stone cutter,
of mean fortune; he was an Athenian philo-
sopher; reckoned the wisest man living in
his time.

TERPICHORE, one of the Nine Muses.

TALUS, a young man, nephew of Daedalus, who
first invented the Saw, from the sight of the
teeth of a serpent, and grew such an artist
that Daedalus, fearing to be outdone in Me-
chanism, put him to death.

ULYSSES, the son of Laertes, King of the Islands,
Ithaca and Dulachium; he was the most elo-
quent, politic, and wise commander of all the
Greeks who went to the siege of Troy. After
the siege of Troy, he suffered many toils and
hardships, for ten years together, before his
return home.

VERITAS, a bright and shining goddess, the daugh-
ter of Saturn, clothed in white; she is the
patroness of Virtue, and the bond of human
society.

XANTHUS, a River near Troy, called also Scamander;
it rises in Mount Ida, and is discharged into
the Hellespont.

ZOSIMUS, a Greek Historian, who wrote of Con-
stantine, and the following Emperors. He
was very severe against Christians, being an
obstinate Heathen. His work is extant.

PROGRESS OF ERROR.

—Avoid the appearance of evil.

Great crimes generally spring from small begin-
nings, as well as great trees and great cities.—
The heart grows hard and wicked by degrees, and
probably the worst man that ever lived can re-
collect a time when he shuddered, and hesitated,
at the idea of committing a small offence. This
truth should be often impressed upon the young
—say to them "avoid the appearance of evil,"
for every time you deliberately do a wrong thing,
you pour a dose of poison into the heart, which will
tend to destroy conscience, and break down the
principles of virtue, you ought to cherish.

The traveller who put up at the old sign of the
Gen. Wayne, in Alesbury, some fifteen or eighteen
years ago, I promise you, did not leave that house
without shaking hands with, and praising some-
what, Montgomery Roscoe, the innkeeper's son, as
fine a little boy as ever blessed a parent with the
full blossoming of early promises. He was so obedi-
ent to his parents, so attentive and respectful to
strangers, so kind and invariably polite to every
one, and with all, he learned so smart at school
that every one loved, and admired him.

Few youths ever left home with fairer prospects
and with better character than did Montgomery,
when at the age of fifteen, he was sent to Phila-
delphia, and put under the care of a business do-
ing merchant, that he might get such an insight
into the business, as would justify his father in
setting him up in a store in Alesbury, for this was
the destiny he had marked out for his favourite
child. His history is directly in point in estab-
lishing what I said at the beginning; and though
few may have passed through an angular a com-
plication of circumstances in their way, I am fully
satisfied that his, in all its main and general fea-
tures, is the history of thousands.

I said he was apprenticed to a merchant—it
was to one Mr. Markley; his master esteemed him
highly and placed in him unlimited confi-
dence. For a little while he remembered the
kind admonition of his faithful father, and bestow-
ed great care on the matter of selecting company
—was conscientious in the discharge of every duty
—and tried as well as he was able to avoid the
appearance of evil. One day, however, he went to
a neighbouring store to a moment to see a young
gentleman and return a borrowed book. His
friend, very politely, drew a glass of wine from
one of the cases, and pressed him to drink—he
did so, and departed.

The next day the same person stepped in to see
him—he happened to be alone—and the strong
desire not to be behind hand with this new neigh-

bour, overcome the scruples of conscience; and
he treated him to a glass of wine. In
the hurry of the moment he did not stop the liquor
properly—His master came in—saw the neglect,
and enquired—"Montgomery—have you been at
the wine cask?" It was an awful moment to him
—he dared not pause to think—he yielded to
another temptation, and answered, tremblingly—
"No Sir, I have not." The old gentleman looked
at him searchingly—then turned and stopped the
liquor tight himself.

The next morning the same young gentleman
stepped into the store and asked Mr. M. to sell
him a cask of such wine as Montgomery had given
him the evening before. Mr. M. looked at Mont-
gomery again, as if to say—tell the truth next
time.—The exposure was too humiliating for the
high spirited youth to bear. He saw his friend
and entreated him to tell Mr. M. that he drew the
wine himself. His friend laughed and told him he
would for an oyster supper. The bargain was
struck; he acquitted Montgomery in Mr. Mark-
ley's eyes; but the poor boy was desolate of mo-
ney. He had already taken some long steps
aside. He took another; and resorted to his mas-
ter's drawer for money to meet the expense of the
supper he had promised.

While they sat in the cellar to which they had
retired, a gaming board was produced; and he
was asked to play for a small sum. The thought
struck him that here was a chance to win the mo-
ney he had taken from his master, and return it.—
He played and lost. He played again, and again;
still he lost.

His error was now of an alarming character.—
He became desperate—he took further sums from
the cask, which were necessary to pay what he
borrowed and lost. It was missed—he saw him-
self liable to be discovered and ruined, and resolv-
ed at a single effort to retrieve his character, by
procuring the sum deficient, and depositing it some-
where where it might seem to have been over-
looked.

He rose, late at night—entered the store, took
two hundred dollars, and went to a gambling
house, where he was confident he could win the
money. He lost it; every cent. The morning
came—Mr. M. happened not to examine the draw-
er which had contained the money himself; and at
ten o'clock told Montgomery to carry it to the old
bank.

Mr. Markley had a large deposit in another
bank, and the infatuated youth drew a check,
on that bank, for the \$200; signed his master's name
to it, presented it, and was detected. He confess-
ed the whole affair when it was too late; he had
intended to deposit the money he thus attempted
to draw in lieu of the money lost, and depend
upon chance to conceal his crime yet a little
while.

Poor fellow, I saw him once afterwards, and
with a tear in his eye, and grasping my hand he
said—"I am going to the State Prison, for a six
penny glass of wine"—alluding to the first error
he committed, and which led to all the rest.

WASHINGTON.

Mr. William Thornton, in alluding to some anec-
dotes of the "Father of his Country," recently pub-
lished in the Baltimore Morning Chronicle, has
contributed the following reminiscence of the friend
of his youth. As we appreciate it as a happy
sketch of the character of that great and good man,
we should do injustice to ourselves and our read-
ers, in gleaming every trait and incident tending to
elucidate it to his countrymen, and to transmit it to
posterity.

"I have read with pleasure, and with sym-
pathetic feelings, the farewell scene, when the Gen-
eral parted with the officers whom he had so long
commanded, and with whom he had been so hon-
orably engaged in the Revolutionary struggle. It
is so exactly like the conduct of that inestimable
character, that I doubt not its perfect truth. He
was a man of great sensibility, amiable, kind, be-
nevolent. But there was so much native dignity
in his deportment, that no man could approach
him without being impressed with a sensation
that he accosted a superior being; yet there was
a small mixture of timidity in his general demean-
or, lest he might commit an error, and this modesty
exceedingly prepossessing. It gave a mildness
and kindness to his manner, and when, by being
much with him, the sensation of awe abated, it was
converted into a warm attachment to a person in
whom was found every amiable quality; for he
was a generous, kindhearted and most sincere
friend; as capable of giving attentions as of ex-
pecting them, never failing to reciprocate a kind-
ness.

I have lived for weeks together with the Gen-
eral at different times, during many years, and the
more I have known of him the more sincerely I
regarded him. When he died he was the best
friend I had on earth; and his loss I shall never
cease to regret. It was to me irreparable."

In the anecdotes above alluded to, the General
is represented as so grave a character, that he was
scarcely ever seen to laugh. I have seen him en-
joy good tales, and laugh as heartily as most men
of elevated character. He was occasionally grave
when other men laughed, for he had much to think
of, which required attention. His correspondence
was so extensive, that he was seldom long unoc-
cupied; and he never left for the morrow what
the day required. He was punctual, and in all
things regulated by the most perfect order, and
the utmost propriety. But he was of so amiable
a disposition that he never failed to express plea-
sure where he found a desire to please. Though
he enjoyed a refined and polished wit, it was not
requisite to show that he enjoyed a witty reply—
even a pun has made the General laugh in high
glee; and I have heard him make observations
with a good deal of quaintness and acuteness, sup-
pressing a smile, and leaving the company in full
enjoyment of the effect: He was a man of genius,
and wrote some beautiful little pieces of poetry.—
But above all he was a man of piety, a real Chris-
tian, and in the language of Scripture, he walked
humbly before God.

A PRINTER'S REMARKABLE DREAM.

The Printer of the Farmers' Advocate, says—
"We do not pretend to 'believe in dreams,' but
we had one a few nights since, of such a singular
character, that we cannot resist an inclination to
give it publicity. We dreamed, (for printers are
subject to dreams,) that all our delinquent sub-
scribers flocked in and paid up their old accounts
—consequently, we immediately procured new
type from New York, enlarged the Advocate and
paid off the paper-maker. In this we were exceed-
ingly delighted—but just as we were about to
render a host of grateful acknowledgements to our
patrons, an unlucky, blundering little insect, (which
we do think might have found better lodgings,)
gave us such a friendly grip between the shoul-
ders, that we awoke, under the dreadful apprehen-
sion that the Sheriff had favoured us with a call—
But 'twas all a dream—all but the bite."

FROM THE BEAUTIES OF HISTORY.

Julius Sabinus, having engaged the interest of
the Gauls, caused himself to be proclaimed em-
peror of Rome; but being defeated, he fled to his
country-house, and set it on fire, in order to raise
a report that he had perished. This scheme an-
swered his end, for he was there believed to have
suffered a voluntary death. But, in the mean time,
he lay concealed with his treasures (for he was
immensely rich) in a cave, which he had caused
to be dug in a solitary place, and which was
known only to two of his freed-men, upon whose
fidelity he could depend. He might easily have
withdrawn into Germany; but he could not pre-
vail on himself to abandon his wife, whom he pas-
sionately loved. Sabinus, that no one might doubt
of his death, did not, for some time, even unde-
ceive his wife, who solemnized his exequies with
great pomp, bewailing him with many tears, and,
at last, no longer able to bear the loss of a hus-
band for whom she had the sincerest affection, re-
solved not to out-live him, and began to abstain
from food. This news alarmed Sabinus; and
therefore, by means of Martialis, one of his freed-
men, he informed her that he was still alive, and
acquainted her with the place where he lay con-
cealed, desiring her at the same time to suppress
her joy, lest the secret might thence be betrayed.
Empress, heard the relation with inexpressible
pleasure, and pretending business in the country,
flew to her husband. The cave to her was then pre-
ferrable to a palace; for there only was she hap-
py. She went frequently to see him, and some-
times contrived to stay whole weeks unsuspected.
She had even two children, who were born and
brought up in the cave. When at Rome, she con-
tinued to bewail him as dead, and concealed the
whole with exemplary fidelity and wonderful ad-
dress; nay, she found means to convey him into
the city, upon what motive I know not; and from
thence back to his cave, so well disguised, that he
was by no one known. But after he had passed
nine years in this manner, he was, at length dis-
covered by some persons who narrowly watched
his wife, upon her frequently absencing herself
from her own house, and followed her to the cave
without being discovered. Sabinus was imme-
diately seized, and sent to Rome loaded with
chains, together with his wife, who, throwing her-
self at the emperor's feet, and presenting to him
her two tender infants, endeavoured with her tears
and entreaties to move him to compassion. A
passion, the emperor, could not help weeping at
so affecting an object; nevertheless, he condemn-
ed both her and her husband, and caused them
soon after to be executed.

THE EPISTLE FROM THE YEARLY MEET- ING OF FRIENDS.

Held in London by adjournments, from the 19th
of the Fifth Month, to the 27th of the same
month, inclusive, 1824.

To the Quarterly and Monthly Meetings in Great
Britain, Ireland, and elsewhere.

DEAR FRIENDS,—The benefits of which we
have, through the mercy of the Lord, been per-
mitted on former occasions to partake, have not
been withheld from us in the course of the pre-
sent meeting. We have had to rejoice in the com-
pany one of another, and this has been to many
of us a time of the renewal of our spiritual
strength, and of the belief that our Heavenly Fa-
ther is still judiciously disposed to bless us as a
religious society. Under the animating influence
of his love, we again address you in brotherly af-
fection, desiring that "grace, mercy, and peace,
from God the Father, and Christ Jesus our Lord,"
may abound amongst you.

Great indeed are the advantages of outward
religious communication. It promotes humility,
by checking that disguised pride which induces
an undue confidence in our own opinions, or in
our spiritual attainments, and by leading us to
esteem others in the Lord as better than ourselves.
In the proper support of it, we are called upon
to tender of the reputation and character one
of another; to watch over each other for good;
and, when these Christian duties are practised
as they ought to be, we are taught the great value
of the care and counsel of our friends. In the
fellowship of the Gospel, we are cheerfully dis-
posed to bear one another's burdens, and thus
fulfil the law of Christ; and we come to partici-
pate in those joys and conflicts which await our
fellow-travellers towards the city of God. Let
us then, beloved friends, be unremitting in our
endeavours to maintain "the unity of the Spirit
in the bond of peace."

But it is highly needful for us to consider in
what way this unity is most effectually promoted.
It was the language of our Holy Redeemer, "One
is your Master, even Christ; and all ye are bre-
thren." And can we expect to become entitled to
this endearing appellation, by any other means,
than by striving, in all things, to become the
servants of this gracious Master? Ah! then, if,
in the love of the Gospel, we could but persuade
all our dear friends to be daily aspiring after the
highest of attainments, that of being a meek and
self-denying disciple of the Lord Jesus Christ!
Each of us has his part to act, and to each it is
of infinite importance that he acts aright; and we
have been at this time convinced, that if this were
our primary individual concern, there would be
more firmness of Christian character amongst us
—more decided attachment to that which we be-
lieve to be the law of our God—more of separa-
tion from the world, and its various allurements
—greater devotedness of heart to the service of
Him whom we acknowledge as the author of all
our blessings. May we then pursue the path of
Christian obedience, and be animated in the re-
membrance of that Divine assurance, "If thine
eye be single, thy whole body shall be full of
light."

Our progress in the way to the kingdom of
Heaven is greatly aided by maintaining an habi-
tual quietude of mind, whatever be our circum-
stances in life: not by a disuse of the talents in-
trusted to us, nor by a state of mental indolence,
but by having our thoughts brought into captivity
to the obedience of Christ, the only sure refuge
and resting place of the righteous. Be engaged,
then, dear friends, by patience, and watchfulness
upon prayer, earnestly to seek after a settlement
upon this rock, a stability in the truth from which
you may not be shaken.

And we are, at this time, anxiously, yet affec-
tionately concerned to warn all our beloved bre-
thren to guard against some of the obvious tempta-
tions of the present day. Speculations of any
kind which may seem to hold out the prospect of
a rapid accumulation of wealth, greatly endanger
that tranquility of mind to which we have alluded.
They often involve in perplexities, which dis-
qualify us for exercising a patient dependence
upon Him from whom cometh our strength.—
They are very apt to lead us into acts unbecom-
ing the character of upright men, and in some
cases their effects are deplorably felt by innocent
sufferers. They expose to the danger of violat-
ing our religious testimonies to the simplicity of
the Gospel of Christ, they often arise from the
love of money, and encourage that eager pursuit
after riches, which is inconsistent with the char-
acter of a people who believe, in the necessity of
being redeemed from the spirit of this world.
We are aware that many of our dear friends

may at the present time, in seeking for a full
means of gaining a livelihood, and in the regular
conducting of their outward concerns, be sub-
jected to peculiar difficulties. In the competition
of trade, they may be tempted to do that which
endangers their own peace of mind, and the har-
mony of society. We would tenderly
counsel all those, whilst they cherish a disposition
to honest industry, to let their wants be few, to
keep to habits of moderation and economy, but
at the same time abhorring covetousness, to be
all, so to live and so to act, that they may be able
to place a humble reliance on the blessings and
care of the Almighty, and to follow the exhorta-
tion of the Apostle: "In every thing, by prayer
and supplication, with thanksgiving, let your
requests be made known unto God." And we
desire that a Christian example in others who
are not subjected to these good resolutions.—
In contemplating the temptations incident to hu-
man life, our thoughts are again turned to the re-
sponsible situation of parents and others who have
the care of children.

Much depends, under the Divine blessing,
upon the early formation of character. We
therefore, earnestly recommend to all who have
the charge of youth, to embrace the first oppor-
tunities to instil into their tender and susceptible
minds correct principles of piety and virtue; to
revere fear to speak to them of Him who made
them, and of Him who died for them; and to turn
their attention to the discoveries of the Spirit of
Truth. It is of great importance that every en-
deavour should be used, in love, to check the
propensities of their nature, to control their will,
to induce habitual reverence for God, and for the
solemn truths of the Gospel, and to lay the founda-
tion of that humble faith in redemption through
Christ, and in the teachings of the Holy Spirit,
which we believe to be the basis of the Christian
edifice.

Calmness and firmness on such occasions, and
indeed in the daily occurrences of life—presented
enforced by consistent example—are well calcu-
lated to command respect, and to give the most
beneficial effect both to restraint and counsel.—
When true parental love, regulated by the love
of Christ abiding in the heart, is thus exercised,
it often produces obedience and corresponding
love in the child. In this parental love, a watch-
ful care is maintained with regard to his associ-
ates; and this dangerous avenue to evil is sedu-
lously guarded. On the same principle, the at-
tentive parent will exercise a diligent care that
the minds of his offspring are not contaminated
by the perusal of such books as would induce a
disregard for the tendering visitations of divine
love, or a disrelish either for the truths of Holy
Scripture, for the society of good men, or for the
narratives of those who, through the power of
redeeming love, have been prepared to enter into
eternal rest. Thus we may see that that which is
of the world leatheth unto God.

Although we do not find it to be our place now
to allude severally to those Christian duties which
annually claim our attention, we have not been
unmindful of their importance. Amongst other
testimonials which we believe ourselves called
upon to bear of the purity of the Christian dis-
pensation is that against the payment of tithes and
all other ecclesiastical demands. The amount
of the sufferings of our friends, in Great Britain
and Ireland, on this account, as reported to this
meeting, including the charges of prosecution and
detainment, and a few demands of a military nature,
is upwards of £13,000.

Whilst our attention has been more especially
turned to the religious welfare of our own So-
ciety, we have observed with pleasure, in our
usual exchange of Epistles with our dear friends
of Ireland, and of the various yearly meetings on
the American Continent, that they also are in-
terested for the prosperity of truth, and that the
of the Indian natives, have respectively claimed
their sympathy, and excited them to active be-
nevolence on their behalf.

The Slave Trade, with its inseparable horrors,
and the gradual but total abolition of Slavery,
continue to be objects of deep interest in our
view, and although we have not found it to be
our duty, as a religious body, to be frequently ap-
pearing, by any public act, as advocates of hu-
manity and justice, we would again commend in-
jured Africa and her offspring to the commiseration
of every one amongst us. And we warmly
desire that the moral and religious improvement
of every class of our fellow-men, and the allevia-
tion of their sufferings and distress may ever ob-
tain that aid and sympathy, which, in the unlim-
ited love of the Gospel of Christ, should be extend-
ed towards the whole human race.

Now unto Him that is able to do exceeding
abundantly above all that we ask or think, accord-
ing to the power that worketh in us, unto Him
be glory in the Church by Christ Jesus, through-
out all ages, world without end. Amen.

Signed in and on behalf of the Meeting, by
JOSIAH FORSTER,
Clerk to the Meeting this Year.

COLLECTANEA.

LOVE'S TELEGRAPH.

If a gentleman wants a wife, he wears a ring on
the first finger of the left hand; if he be engaged
he wears it on the second finger; if married on
the third, and on the fourth if he never intends to
be married. When a lady is not engaged, she
wears a hoop or diamond on her first finger, if en-
gaged, on the second; if married on the third;
and on the fourth if she intends to die a maid.

When a gentleman presents a fan, flower, or a
trinket to a lady with the left hand, it is on his
part an overture of regard; should she receive it
with the left hand, it is considered as an accept-
ance of his esteem; but if with the right hand, it
is a refusal of the offer. Thus by a few simple
tokens explained by rule, the passion of love is
expressed, and through the medium of the tele-
graph, the most timid, and diffident man may
without difficulty, communicate his sentiments of
regard for a lady, and (in case his offer should be
refused) avoid experiencing the mortification of
an explicit refusal.

POWERFUL EFFECTS OF SUDDEN FEAR.
Nicolo, Marquis of Ferrara, was taken ill of an
ague, which continued so violent that his physi-
cians gave him up, and sent him to a country
house he had on the river Po, for change of air.—
His servant, who loved him with the utmost ten-
derness, having heard that sudden fear was a so-
vereign remedy for that complaint, resolved to
try it on his master; wherefore, having observed
that the Marquis walked every day on the banks
of the Po, and knowing it was not deep, he resolv-
ed to push him in. He acquainted a miller who
lived over against the place, with his design, and
having ordered him to be ready with his boat to
take his master up, if there should be occasion,
the next morning he threw him in, after which he
immediately fled to Padua; in the mean time, the
miller took up the Marquis, who was indeed
roughly frightened, and vowed to be revenged.
So extraordinary a case was the subject of
general conversation; the Marquis came

Pennsylvania State Lottery Office, Allentown, Pa.
 Nearly opening and between the Post Office and
 State Bank.
 The cash, or value, will be advanced for prizes sold at this
 place as soon as drawn.